4:Grajdanzev--38 S-4 (no date) 1942 Formosan Aborigines
116, 241, 433, 454, 511, 464

"The Japanese sources quote the following figures as proofs of their economic progress: in 1938 the aborigines produced 34,079 koku of rice, they received ¥ 230,253 for sugar cane raised on their fields, and ¥ 52,713 for silk cocoons; they had 29,247 pigs, 8,142 water buffalo, 3,964 cows, and 11,766 goats. Eighteen thousand aborigines had deposits in post offices to the aggregate amount of ¥ 414,000 (1937). Let us examine these figures: 34,079 koku of rice for the population of 90,000 give about 0.3 lb. of rice per person per day, less than one-third the average for Japan, and it should be remembered that rice is the aborigines' foremost crop. When the same division is made of the 29,247 pigs and 11,766 goats, there is little more than one sen per day per capita. If one takes into considera-[sic] crops on the average brought ¥ 13 per year per family, or less than one sen per day per capita. If one takes into consideration the fact that numerous tribal chiefs have many more pigs, goats, savings, etc. than the average native, one may understand the poverty in which most of these 'former savages' now live in the new conditions. Here lies the real cause of their rebellious spirit. They cannot exist on what they have. They have no choice but to work for the Japanese, and the Japan Year Book informs us that there are now 32 per cent of them who 'are able to understand Japanese to the extent of performing some simple work'."

6: Kirchhoff--29 [3] U-4 (no date) 1895 Formosan Aborigines
116, 144, 171, 511

There can be no doubt that these Formosan natives belong to the Malayan race. Proof of this is offered by their language, their physique and many of their customs, such as headhunting and the community houses in the villages, where the youths and unmarried men sleep together.* Separated into many tribes divided by dialect and varying in

* Joest, "Beiträge zur Kenntnis des Eingebornen der Insel Formosa," Verhandlungen der Berliner Gesellschaft für Anthropologie, 1882, p. 61.

appearance, these Formosan Malays do not possess any common name. Today, insofar as they live untouched by the culture of foreign intruders, they lead a pretty rough existence, generally as hunters, although they live in small forest villages made up of wretched bamboo huts.

15: U. S. Navy --27 (no date) 1944 Formosan Aborigines
116, 511, 361

"The aboriginal mountain communities can offer no real shelter for Europeans except in the Japanese police stations. The southeastern coastal aborigines have well-developed village life with extensive clearings and fields and established water supplies."

15: U.S. Navy--31 [3] (no date) 1944 Formosan Aborigines
116, 177, 565, 511 Pepo-hoan

"The marginal people (Pepohoans) in the foothills have a lower standard of living than the Chinese and in their costume and daily habits combine some aspects of both Chinese life and the life of the mountain aborigines. They are usually thought of and treated in the same category with Formosan-Chinese of the lowest living standards."

15: U. S. Navy--31 [4]
116, 511, 342, 361, 177.16
636.16

(no date) 1944

Formosan Aborigines
Japanese

"The aborigines along the southeast coast (the Paiwan and Ami tribes) live in fairly well constructed wooden or stone houses, set among meager patches and fields. They live on a primitive agricultural level, supplementing their livelihood by occasional hunting and fishing. The aborigines living farther back in the mountains or along the northeastern coast live in extreme poverty, hunting and fishing and scratching the earth in small patches near their hovels, which may be thatched huts having a single opening, or bamboo and cane cabins perched on stilts. Gradually the Japanese are forcing them to leave their solitary clearings and to gather in villages on level areas where they can learn to subsist on an agricultural economy of the poorest sort."

37: Steere --304-305 S-3 (1873-74?) 1875 Formosan Aborigines
116, 511, 427, 779, 771, 166 Pepo-hoan

"The Pepo-whans are very poor, having mortgaged the poor lands they now occupy to the Chinese, so that they live principally upon sweet potatoes, the one rice crop that the land produces going to pay rent or the interest on their debts. They burn charcoal and the women carry it in baskets upon their heads to the Chinese villages for sale. They were visited about three years ago by Dr. Maxwell, a Scotch missionary, and they received Christianity readily, the Chinese worship of idols and ancestors having but little root among them, while the traditions they still possess of their ancient teachers probably influenced them to some extent. There are now several hundred christians among them at Kamana, Backsa, etc., with a number of schools and chapels established. The Pepo-whans of Baukimseng, differ from their brethren farther north in their ancient language, and the women, instead of a turban, wear a broad conical hat, like the Hak-kas near them, and this is highly ornamented with tinsel and bits of glass. They are crowded back upon the poor stony lands near the mountains, and they go to their fields armed with lances and fire-locks to protect themselves from attack. The Pepo-whans have nearly lost their love for hunting and fishing, and support themselves almost entirely from the produce of their fields. There seems to be but little hope of regaining a foot-hold on the [305] western side of the island, and they will probably be compelled to migrate, like their brethren who have gone before them, to the east coast."

40: Kirk-- 17-18 S-2 (no date) 1941 Formosan Aborigines-1-2
116, 182, 511, 177.51 Ami

"The Ami to a greater extent than any other tribe have become assimilated or 'Japanized,' and it may be more than a coincidence that this East Coast group seems to have the best physique and enjoy the best health and cultural conditions.

The Ami have schools for their children, a young men's association for their youth, and credit organizations in several villages. Some of the more prosperous natives are in possession of more than ten ko, i.e. hectares, of cultivated fields, while others have annual incomes of one thousand yen or more in currency. Some villagers also [18] have postal savings. 'The Ami are now enjoying their life as subjects of the Japanese Empire,'

With regard to the natives living on the West Coast plains it can be said that they have practically adopted the tenents of ordinary civilization. The aborigines in the mountainous districts still remain impervious to the light of civilization, and their districts, thus debarred from the beneficence of civilization, are still under special administrative control. In general, the aborigines are not put under legal control, and are accordingly living their own lives in consonance with their own traditional customs. At present, however, most of the aborigines have come to obey the order of supervisory police officials, and have in other ways become law-abiding people ready to

submit to administrative authority. (5)

5. Kokusai Nippon Kyokai, op. cit., pp. 7, 9-10.